with this not-self,—for it belongs to it, depends upon it, is an inhabitant within it,—it must maintain some means of communication; it has too to make excursions out of its wall of ego and wall of self-restriction within the body in order to cater for those needs which the not-self can supply to it: it must learn to know in some way all that surrounds it so as to be able to master it and make it as far as possible a servant to the individual and collective human life and ego. The body provides our consciousness with the gates of the senses through which it can establish the necessary communication and means of observation and action upon the world, upon the not-self outside it; the mind uses these means and invents others that supplement them and it succeeds in establishing some construction, some system of knowledge which serves its immediate purpose or its general will to master partially and use this huge alien environmental existence or deal with it where it cannot master it. But the knowledge it gains is objective; it is mainly a knowledge of the surface of things or of what is just below the surface, pragmatic, limited and insecure.

Its defence against the invasion of the

cosmic energy
is equally insecure and partial: in spite of its notice
of no entry without permission, it is subtly and
invisibly invaded by the world, enveloped by the
not-self and moulded by it; its thought, its will, its
emotional and its life energy are penetrated by
waves and currents of thought, will, passion, vital
impacts, forces of all kinds from others and from